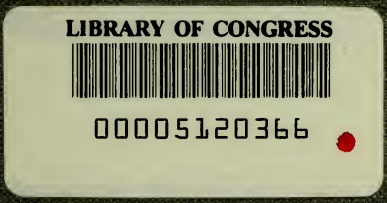
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THE WORLD WAR
AND
THE ROAD TO PEACE

BY

T. B. McLEOD

WITH AN INTRODUCTORY NOTE
BY S. PARKES CADMAN

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TO

ALL LOVERS OF PEACE
WHICH IS THE OFFSPRING OF
RIGHTEOUSNESS AND TRUTH
AND TWIN SISTER OF
LIBERTY

THE FOLLOWING PAGES ARE
OFFERED BY THE
AUTHOR

"And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

FOREWORD

Much that has been spoken and written in these piping times about pacifism and the pacifist has fallen short of its purpose, and chiefly because the critics have allowed their zeal to run into violence.

A people at white heat are apt to have scant patience with lack of fervency, and to give short shrift to any who may hang back. Caution is mistaken for hostility, and doubt for treason. We are also prone to overlook the psychological fact that error is seldom if ever cured by cursing it. Wrong opinion like clay is stiffened rather than softened by fire. Men are not convinced with a cudgel, or brought to terms by recrimination. Opposition may for a

time be subdued, but it is not permanently conquered by sheer force. Reproval and rebuke in order to succeed must be carried on with all longsuffering as well as doctrine. Even those of us who count ourselves rooted and grounded in the truth do not relish having truth thrust at us on the prongs of a pitchfork.

Then, besides, this damnatory method of dealing with the pacifist fails to satisfy a large number of people who, though themselves militaristic for the moment, are loath to believe that so many men and women of exemplary character are pacifistically inclined without any rhyme or reason. Their reason to be sure may not appear sound on examination, but may it not be sincere? And if sincere is it not entitled to the respect which men usually accord sincerity? The American pacifist is not necessarily a traitor, neither is he a

fool, and many of us would like to have his creed stated fairly and discussed dispassionately.

The writer has endeavoured to put himself in the pacifist's place; to catch his point of view; to meet him squarely on his own ground and to show that his position is not so impregnable as to render the reconsideration of it by himself a waste of time.

The writer moreover entertains modestly the hope that the following pages may be of assistance to some who while in hearty sympathy with the nation in the present crisis may be at a loss on the spur of the moment to give a reason for the faith that is in them.

T. B. McLeod.

INTRODUCTORY NOTE

It is superfluous to introduce Dr. McLeod to the religious world. He has long been known and recognised on both sides of the Atlantic as a thinker and a preacher of ability whose usefulness in common with that of many another divine has in my judgment been curtailed by his reluctance to give his utterances the wider range which the press affords. Fortunately I was permitted to read the manuscript of this admirable and weighty book, *The World War and the Road to Peace,* and presuming upon the long and intimate friendship with which the author has honored me, I urged its publication. After some discussion and rather because he deeply felt the seriousness of the crisis now

upon the Christian Church than because of my request, he consented to forego the habit of a life-time and send out a message which is as earnest and devout as it is wise and timely. I shall not be guilty of the impertinence of summarizing the argument which the author pursues; nor shall I in any way anticipate the profit to be obtained from the author's discussion or the reader's pleasure in a style which is as lucid as light, and possesses a pungency reminiscent of Thomas Huxley at his best. The theme has already been treated by numerous writers: by some with clarity and conclusiveness: by others in that sentimental temper which defeats justice in its yearning for a fictitious peace. But few I have noted have brought to the debate a fuller knowledge of its issues than Dr. McLeod displays, and none have expressed them to better effect. The balance and sobriety of a

mature mind are apparent on every page, and this putting of a vexed case cannot fail to be greatly helpful and even illuminating to thoughtful preachers, teachers, lecturers, and laymen generally, who have constantly pondered the questions at stake and doubtless have often felt what Dr. McLeod here says and says so well. Perhaps it is needless for me to add that I heartily indorse the main positions he takes and so adequately defends. Nor can I find any satisfactory refutation for his apologetic in behalf of righteousness as the source of peace. The dangerous tendencies which are neither moral nor immoral so much as they are non-moral, and which make for peace as though it were not a derivative of justice are here candidly stated, and the appointed path to the concord we all crave clearly indicated. I am thankful that Dr. McLeod has written this book and I believe it

will be an instrumentality for great good in every circle where it is received. It is much in small compass; a compressed, concentrated, vigorous brochure, catholic in spirit, unmistakable in aim, and having the truest eloquence; the eloquence which belongs solely to an unfaltering grasp of fundamental realities.

S. Parkes Cadman.

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The World War and the Road to Peace

I

A PLAIN WORD WITH THE PACIFIST

IN these excited times words are apt to run high and high words serve no good purpose; certainly they do not make for peace, whereas plain words if spoken in a kindly spirit may hope for a tolerant hearing, and if they do not leave their auditor in a better mind they at least do not leave him with a bitter heart.

And yet it takes courage under some circumstances to speak plain words especially when you are to speak them to

your good friends whose flesh is still quivering under the stinging lash of criticism. Plain words however well meant may prove under such circumstances as unacceptable as blisters on raw wounds.

At the roll call of pacifists I hear with no little regret responses from some whom I am proud to number among my personal friends who not only deserve but command my confidence and admiration — men of unchallenged integrity in the commercial world, of recognized standing and ability in the literary world, holding high places in the Public Service, eminent as preachers of righteousness and peace in the religious world. It is easy to see therefore how one possessed of ordinary modesty recoils from the task, though it be self-imposed, of having a plain word with men to whom he is accustomed to listen with deference, whose advice he covets

on matters of business, whose writings enrich his mind, at whose feet he gladly sits and waits for instruction in righteousness and guidance in the way of life.

One does not like to find himself at variance with such men, much less to assume the rôle of censor or of counsellor, though moved by an irresistible impulse to speak a plain word to them for the good of their souls. The writer besides suffers from an instinctive aversion to controversy of any sort, whether with the sword, or with the pen, or with the tongue. Dissension distresses him; even discussion gets on his nerves. Rather than insist on his point, his impulse is to agree with his adversary quickly.

There are two possible predicaments which confront the man who is prompted to speak to the pacifist just now, neither of which can well be avoided. One of these is the likelihood

of being numbered with those offensive opponents of pacificism who work off their opposition in wordy abuse. They call hard names; they pronounce inflammatory judgments; they rail; they prefer charges of disloyalty and treason. In portioning out rebuke discrimination has been cast to the winds. While it is true that all pro-Germans, Sinn-Feiners, Bolshevikis, slackers, cowards, traitors are pacifists, it is not true that all pacifists are pro-German. But all pacifists, the pro-German and the patriotic alike, have been brewed in the same mortar with the same grinding pestle of wrathful accusation.

Here then is one unpleasant predicament, namely, that if I venture my plain word I shall be turned down at the very start as one more of those terrible ogres who delight in billingsgate and love to fondle every opponent with a club.

Failing to escape this fate I stand in

for the other thing that I have dreaded. For the pacifist is not as peaceable as he looks. When set upon he is a hard hitter. He does not sit down and acquiescently accept as chastisement from the hand of the Lord the criticisms of men no better than himself. He strikes back and fiercely sometimes; and I can hardly expect to escape some share of the retaliatory shelling meted out in full measure to those who in their zeal apply to the pacifist such terms as pussy-foot, and molly-coddle, and fifty-fifty. The recent lurid fulminations against his foes by one of our most eminent and influential pacifists ought to serve as a warning to timid souls who may be tempted to take issue with him and his brethren. In his sabbath temper, he exhorts us all, when men are saying hot and scorching things, to use language which is free from heat, and to take heed unto our ways that we sin not with

our tongue. After reading this exhortation, one is more than surprised by the bituminous rhetoric which this peace-loving preacher of righteousness employs as a vent for his holy wrath. I dread being told as this pacifist has told others that my patriotic utterances are "howlings," that my best meant effort to inspire others with my own sentiments of loyalty is only a "feverish frenzy," and that if I attempt to stir up the lukewarm I cannot hope to have the countenance of the sanest and noblest men of the country (meaning pacifists of course).

Even though my withers are as yet unwrung, I can hardly abstain from shivering as I read the mordant chastisement which the press receives at this pacifist's hands or rather his mouth. "Fortunately," he says, "New York papers are not taken seriously outside of the city. They are despised in the

West and distrusted in the South. They are Prussianized, and what they are now teaching is the Gospel of Potsdam. The daily press with a few honourable exceptions — presumably the Hearst papers and the *Staats Zeitung,* et al. — is owned by capitalists (let colleges and churches take notice, for they are not altogether free from the baneful influence of the capitalist), shouts for big armies and navies and urges the nation to war. Editors are dabblers in world politics; they sit in their offices, affect to speak with the oracular finality of Jove, caricature and slander clergymen and others who believe in patience and sacrifice, and show by their conduct as well as by their words that they have been with Jesus."

Nor is the business man spared. "The munition makers, money lenders, defence committees bring to bear on Congress the utmost amount of pressure

possible in order to plunge the nation into war."

This is rather hard hitting by the man who has just exhorted us to take heed unto our ways that we offend not with our tongue. Perhaps he makes a nice distinction between offences with the tongue and offences with the pen.

I have quoted these from abundant sayings of like tenor by this preacher of the gospel of peace in order to show that unless one is prepared to take his medicine, or to swallow whole the pacifist creed, he might better keep away from the front benches and remain mute.

Nevertheless, now that I have started I am resolved to face the music and have my say. Indeed my courage revives as I think of the large number of honest, open-minded pacifists who neither bark nor bite, and who are seriously opposed to militancy by word as well as by sword. They see and understand that

the tongue is a fire, a world of iniquity, and is set on fire of hell; that words can do as much harm as bullets; are as a matter of fact more dangerous, for the worst thing a bullet can do is to kill the body, whereas a word can kill the soul. To shed the blood of an enemy in fair fight is a venial sin compared with the assassination of character by lying lips. Indeed one need not even use the lips in a deadly assault on character. A shrug of the shoulder or a tilt of the eyebrow will do the trick. There is no comparison as to the savagery of spraying one's social rivals with labial vitriol and that of spraying the enemy on the field with shrapnel. Slashing other folks with a serpent's tongue is a vile form of fighting compared with the use of physical force.

I am not saying all this by way of justifying militarism so-called. Two bad eggs cannot be depended on to make

a good omelet; but I am saying it in order to indicate that the pacifist is also capable of bad blood, and also to suggest that as long as he neglects to remove the beam out of his own eye, he would better not attempt to remove the mote from the militaristic eye.

My courage to go on with what I have to say is further stiffened by the conviction that as a general rule pacifists like other folk are amenable to reason; and not only so, but are keen enough to note the difference between sound reason and sophistry, even when sophistry drapes itself in a gown and speaks from a pulpit. No more worthy of confidence is it there than if it spoke from an anvil and wore a leathern apron. Sophistry is to sound reason what charlatanry is to science; what pedantry is to scholarship; what quackery is to medicine; what daubery is to art. You may rebind and label one of Zola's novels

"moral philosophy," but by doing so you will not make it wholesome reading.

"A man may cry, Church, Church,
And be no better than other people;
A daw isn't a religious bird
Because it keeps a cawing from a steeple."

Take a sample or two of the sophistry to the use of which some pacifists will descend for the purpose of supporting their doctrine. One of them asks us to compare pacifism and militarism, and to aid us in the comparison he defines pacifism and then he defines militarism. How do you suppose he defines the latter? "The militarist," he says, "believes in war; believes war is a good part of the normal and wholesome life of the nation, and that without war nations stagnate and the fibre of civilization rots. The militarist believes that war is the mother of virtues and that without war at short intervals men

lose their fighting edge and that virile qualities grow feeble and have a tendency to disappear." Now the writer of this stuff knew when he wrote it that there is not a man or woman on the continent of North America who believes any such thing of an American militarist, not one man or woman. There are plenty of people in Germany who believe it. In fact this is the German appraisal of war, but this gymnosophist of ours in order to strengthen his pacifist creed in the eyes of the American people draws a picture, not of American militarism but of German militarism, hoping I suppose that little children and feeble-minded folk will be moved to tears by the contrast. This is not sound reasoning; this is cheap sophistry.

Take another specimen of intellectual legerdemain by this same pacifist. After examining it one is left in doubt

as to whether his aim is to make out a case against the British, or to soften our judgment of Germany's guilt, or both; but whatever his purpose, the baseness of his acrobatic performance is apparent to all. "If Germany is drowning the women and children of England, England is starving the women and children of Germany." He has nothing to say, you observe, about the murder of American women and children by Germany. "It is as devilish to starve German women and children on land, as to drown English women and children in the sea." "The British blockade is as illegal, indefensible, devilish as the German blockade by submarines"; — and now that we have placed an embargo on foodstuffs likely to reach Germany, our act also is illegal, indefensible and devilish.

The blockade of the ports of an enemy has the sanction of international

law, whereas the murder of women and children is an atrocity condemned of heaven and earth. This author tries to make out that the holding up of neutral mail and the interruption of merchant ships on their way with aid and comfort for the enemy is every bit as illegal, defensible, and devilish as the slaughter of innocents on the high seas which they have a perfect right to travel. Why does he not go on and ameliorate Germany's crime in bombing undefended towns, hospital ships, and hospitals, and murdering little children in school and babies in their cradles; why does he not? Because this would rather hurt his case in the eyes of those whom he wants to persuade. This pacifist has surely lost his compass, and his standard of values has been mislaid. Pacifists generally will not hesitate to repudiate this sort of work in their behalf; just as they will not hesitate to

repudiate all vituperation and the calling of hard names. The subject which is engaging the attention of Americans just now is too serious to admit of word play and mutual recrimination.

II

UNDEBATABLE GROUND

AS we approach a free, flexible, and friendly discussion of this subject, we will be surprised to find at how many points we find ourselves in agreement.

1. We are all of one mind in our abhorrence of war. We all wish that war could never vex the world, just as we wish that fire would not burn, or water drown, or frost freeze, or sin damn. When now and then I am advised by my pacifist friends that I would be surprised to know how many of our people detest war, my reply is that I would be surprised to hear of a single individual among our population of over 100,000,-

000, who does not detest war, and that if detestation of war makes a pacifist then we are all pacifists, and always have been and always will be. The grim business of war has no attraction for any one of us. No American citizen needs to be preached at or to be bombarded with tracts in order that he may become sensitive to the horrors of war.

He hates war with a perfect hatred, and he loves peace so much that he is going to have it even if he must fight for it. As a people we have many differences. We differ widely on questions governmental, political, social, educational, religious. We are by no means of one mind as to the best methods to pursue in the development of our national life. We are far apart in our ideas about labour, capital, taxation, the franchise; about internal affairs and foreign relation; but we are all one in our abhorrence of bloodshed. The

tales that come to us of the loss of life, the suffering and agony which the soldiers and sailors endure are enough to curdle the blood in our veins. The very thought of it all fills us with a strange dismay and dread, and I am sure that if there were any way out of it, if savage beasts and savage men could be tamed and brought to terms by magic, or magnetism, or moral suasion, there never would be any fighting. When it comes to the frightfulness of war, the American people know neither militarist nor pacifist. Indeed the common use of these terms is an abuse of language. The American militarist is not a man who loves war, but who has reluctantly come to see that the brutal power organized to destroy the liberties and civilization of the world can be met, resisted, and overcome only by force of arms. The pacifist on the other hand is not a coward. He is not a man

afraid to fight if need be, but he believes that rather than resist by force the desperate demon who has assaulted the peace and security of the world we might better submit, and suffer, and waive our rights until such time as the demon is brought to his senses by pacific means.

2. Another point about which there can be no dispute concerns the origin and authorship of this war. Nobody doubts which of the nations is to blame for the precipitation of the dire conflict which has involved the whole world in such misery.

England with her contemptible little army of 150,000 men was in no condition to go out against the trained and disciplined millions of the Central Powers. It is matter of record that Great Britain, France, and Russia exhausted every resource of diplomacy in their desire to avoid war. They went on their

knees almost before the Kaiser in their entreaties that he would spare the world the catastrophe into which he and his Potsdam gang had chosen to plunge it. Serbia surely did not want to fight. Rather than get into trouble she offered to yield everything short of her sovereign rights as a nation. Poor little Belgium — tortured and crucified by that moral monster who has been outlawed by the civilized nations — did not want to fight. She drew the sword only when her territory was actually invaded by the Hun in defiance of his solemn oath to respect and protect Belgium's neutrality. Italy did not want to fight; and for a year and a half after war broke out maintained a strict neutrality. And surely responsibility for this war cannot be laid at our door. The United States did not want to fight. For two and a half years, in spite of numerous provocations which no other great self-

respecting nation would have put up with we succeeded in keeping out of war. For two and a half years the insolent, arrogant German ogre kept thrusting his leering lineaments into our face, but provoked nothing from us in response save an occasional mild protest. In the opinion of some of us we kept out of the fight altogether too long; so long in fact that the enemy decided we were cowards; our friends judged us to be morally indifferent; and we ourselves had begun to lose all sense of self-respect as a nation. During this period of neutrality we endured unpardonable insult and outrage with unpardonable patience and long suffering. Our hospitality was being barefacedly abused by the guests of the nation. The ambassadors of the Central Powers, German military and naval attachés, propagandists, agents, spies were plotting against our peace; were subsidiz-

ing our press; were corrupting our legislators; were dynamiting our factories; were sowing the seeds of dissension among our people; were seeking to embroil us in war with Mexico and Japan; were unleashing their submarines to sink our merchant ships and to murder our citizens, men, women and children.

There is no American fit to be at large but knows that we are not responsible for this war, that we did not provoke it, unless indeed our refusal to become a vassal under German suzerainty is to be regarded as provocation. To quote the words of President Wilson, "It is plain enough how we were forced into the war. The extraordinary insults and aggressions of the Imperial Government of Germany left us no self-respecting choice but to take up arms in defence of our rights as a free people, and of our honour as a sovereign government. The military masters of Ger-

many denied us the right to be neutral. They filled our unsuspecting communities with vicious spies and conspirators and sought to corrupt the opinion of our people in their own behalf. They sought by violence to destroy our industries and arrest our commerce. They tried to incite Mexico to take up arms against us, and to draw Japan into a hostile alliance with her. They impudently denied us the use of the high seas and repeatedly executed their threat that they would send to their death any of our people who ventured to approach the coasts of Europe. What great nation under such circumstances would not have taken up arms? Much as we have desired peace, it was denied us and not of our own choice. This flag under which we serve would have been dishonoured had we withheld our hand."

If any pacifist in spite of these facts and this declaration still doubts which

nation is to blame for this war, I would lead him right up to the inner sanctum of pacifist headquarters and have him listen to what the High Priest himself has to say. "One nation is more responsible for this war than any other, and on that nation should rest the hot indignation of all men who love righteousness. The trampling upon Belgium was one of the most infamous and dastardly crimes committed by any nation in a thousand years. If that was not wrong, then there has never been a wrong thing done on our planet." And he expresses the hope that the Hohenzollern dynasty will be overthrown. So firmly convinced from the beginning of Germany's guilt was this distinguished leader in the pacifist school, and so strongly did the current of his sympathies run in the direction of the entente allies that he deprecated the President's

advice to the American people to observe a strict neutrality.

3. One other point at which pacifists and non-pacifists can meet without the least danger of dispute concerns the purpose with which we as a nation determine to enter this war. It will be universally admitted that we have entered the war with hands as clean and hearts as pure as those of the men who fought at Lexington, at Bunker Hill, at Valley Forge and at Yorktown. And what is true of our purpose is we believe equally true of the purpose of our allies. It is quite a common way of ours — quite cheap also and not at all satisfactory in its result — when we wish to convict a man or a nation of present guilt to rake up the past and think of all the evils that were done in those degenerate days. It is admitted that many selfish, aggressive, unrighteous wars have in the

past been waged by European nations, but it is not a respectable method of reasoning to take me back to wars waged long ago in India, Africa, China, Spain, Ireland, in order to convince me that England and France must be criminally engaged in this war. Such a style of reasoning as this is on about the same moral plane as petty larceny.

Not one of the entente belligerents is fighting for Empire, for territorial expansion, for commercial supremacy, for the suppression of a successful competitor, or for any selfish end whatsoever. These nations are fighting, as we are fighting, to make the world a safe place for free men to live in. We are fighting in order to prevent a cruel, brutal autocracy from overriding weak and defenceless peoples. We are fighting to secure for small nations the right to live their own lives free from outside interference, to enjoy political auton-

omy, and to develop their own ideals. We have taken up the bloody pen to write that never again on this planet shall a brutal military power attempt to establish the rule of might over right, to set up a new moral code for the world, and to dominate the thought and will of other peoples; and while we are about it to write it so indelibly that no refluent wave of barbarism can ever wash it out.

"The object of this war," says President Wilson, "is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government which, having secretly planned to dominate the world, proceeded to carry this plan out without regard either to the sacred obligations of treaty or the long established practices and long cherished principles of international action and honour."

Here then are three important points about which we are all of one mind: (1) We all hate war. We are a peaceable and peace loving people. We are so by a temperament and by education. (2) We are all agreed as to where the blame for this war lies. We did not provoke it, we were provoked into it, as the President says, "we were denied any other choice." (3) We are agreed that in taking up the sword, we are not actuated by revenge, or by greed, or by lust of conquest, or by any sinister motive whatsoever, but only by the high and fine resolve to help redeem this world from slavery to an immoral monster, and to establish more firmly in the earth the reign of righteousness and truth.

But, alas, while accepting without reserve the facts and principles stated above, we are not all of one mind as to the method to be employed for the

emancipation of enslaved peoples and for the putting down of that arrogant power which dares to impose its will on the civilized world. The majority of us believe that the savage enemy who flouts all moral obligation can be mastered by force only; that moral suasion would be worse than wasted on the rampant wild beast; and ghastly though it be to even contemplate there is nothing for it but to meet and down the demon power with its own weapon.

On the other hand a respectable minority of the people calling themselves pacifists insist on some other way for the settlement of controversies than the way of physical force and therefore they are opposed to armies and navies and guns and forts and everything suggestive of war.

The grounds on which their opposition rests are various and of various value. Indeed, to the average intelli-

gence many of them are of no value as foundations. Some are as unsubstantial as a dream, or as a mirage of the desert which disappears as it is approached. Some are as undependable as quick-sand, and some are so fluffy and flimsy that they shrivel up like gossamer in the judgment fires of criticism. On such grounds as these is based the opposition of all sorts of queer people, visionary people, flighty people with ephemeral interests who are ever ready to be seized with any sort of novel notion provided it be vague enough and to organize themselves around it until the novelty of it wears off, or until supplanted by some other notion still more vague and unpracticable. Such people are hopelessly unamenable to plain words; so I pass on to examine some of the more substantial grounds on which opposition to war is based by more sensible pacifists.

III

PACIFISM IN TERMS OF RELIGION

THERE is the ground of religious belief. Many pacifists are the enemies of war because they believe that Jesus was the enemy of war. If this be true that Jesus was the enemy of war of every kind then none but Jews, atheists, agnostics and secularists, would be in this war or ought to be in this war; for the bulk of the American people accept the teachings of Jesus as of ultimate authority. We must not allow to go unchallenged the implied claim of the pacifists that they are the only people who recognize and yield obedience to the authority of Jesus.

But is it true that Jesus declared him-

self in opposition to war and forbade his followers to fight? We know he forbade revenge, vindictiveness, bitterness, hatred, retaliation, reprisal. Even if he had never uttered a word in condemnation of these we would know that he was dead against them. We would know it from his own behaviour; from the example he set the world of gentleness, meekness, generosity, charity, and compassion.

But was he against war of every sort regardless of the purpose with which men and nations fight? If we take him literally and not as the oriental mind took him — and we must remember that Jesus had to do with the oriental mind, which was fed on imagery — then we must admit that he was dead against war.

"Resist not evil. If a man smite thee on the one cheek turn to him the other also. If a man compel thee to go with him a mile, go with him twain. Love your enemy, etc."

These and other like sayings of his do sound as if he did not intend his followers to fight for any cause whatsoever. If I am to take them literally and obey them implicitly, then no rights of mine are so sacred as to justify my vindication of them by force; and no wrongs of which I may become the victim can be so outrageous as to justify my resistance of them. The burglar may have my property; the human swine may invade and despoil my home, mistreat my wife, and murder my children with impunity.

But while distraught and well-nigh exhausted by my effort to adjust my thinking so as to harmonize with these sayings of Jesus, I suddenly come upon other sayings of his for an interpretation of which I must appeal to the pacifist. That saying of his for instance about hating my father, mother, wife and children as a para-

mount condition of discipleship; and that other saying of his, "I came not to send peace on earth, but a sword; to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law," and that saying of his, "He that hath no sword let him sell his garment and buy one." Am I to take these sayings of Jesus literally also? The pacifist cannot have it both ways. If the words of Jesus which seem to be opposed to war are to be taken literally, by what canon of interpretation am I required to take figuratively these other sayings of his which seem to imply that under certain circumstances he approves of war.

As a matter of fact any effort of ours to arrive at an understanding of these and other similar sayings of the Master must lead to endless confusion unless we study them first in the light of

the circumstances under which they were spoken, and secondly in the light of the nature of him who spoke them.

The old Jewish custom of revenge and retaliation was under discussion; and Jesus was condemning that custom according to which the Jew had a right to demand an eye for an eye, and a tooth for a tooth. A cruel custom this, exclaims Jesus. Rather than insist on the practice of it, it would be a better, finer, nobler thing to suffer any indignity even to the turning of the other cheek to the smiter.

It relieves me to think that it was in the spirit of this counsel that President Wilson said on one occasion, "We as a nation are too proud to fight"— that is to say too proud to stoop to vindictive reprisals — too proud to repay outrage with outrage.

Then again before we decide as to the value of these sayings of Jesus, we

should study them in the light of the mind and spirit that were in him. He, the chivalrous champion of the wronged and the oppressed, was often moved to anger. His pulses quickened and his face grew white as he looked on cruelty and injustice. While he never resorted to the use of carnal weapons — unless we make an exception of that whip of small cords — he fought back nevertheless with terrific fierceness. The thunderbolts which the old law hurled against wrong and the wrongdoer were as feathers compared with his fulminations aimed at sin and the sinner. The angry lightnings which played about Sinai were concentrated in the Sermon on the Mount. The tempests of the divine wrath as reported in the Old Testaments were dew falls compared with the outpouring of Jesus' soul against iniquity. While recalling how the prophets portray him as the Lamb of God,

let us not forget that they portray him also as the Lion of the Tribe of Juda. If they saw him coming as a preacher of peace, they also saw him as a warrior coming up out of Edom with dyed garments from Bozrah, sword on thigh and travelling in the greatness of his strength.

Jesus urged men to be generous and gentle, but he never urged them to be molly-coddles. He forbade vindictiveness, but he never forbade vindicativeness. He required men to be long suffering under personal grievance, but he expected them to defend the weak even to the death. He discouraged retaliation, the taking of an eye for an eye, but he never encouraged men to permit without resistance the invasion of their homes, the desecration of their sanctuaries, the ruin of their property, the abuse of their wives, and the murder of their children.

Those of us who would shift over on Jesus the responsibility for our opposition to fighting with or for our country owe it to ourselves to make sure that our conception of his program in the interest of mankind coincides with the facts. It was, as stated by himself, a part of that program to purify and improve the moral and spiritual faculties of men; but it was not any part of his program to give them a new set of faculties in place of the original ones. He did not undertake to deal with men as we are sometimes obliged to deal with a decrepit and useless clock, namely, to substitute an entire new set of works for the old ones, leaving only the case intact. He came to heal the morally sick, not to supply them with a different set of organs and senses; not to give them another nature, but to reform their present nature. He caused lame men to walk, but he did not supply them with a differ-

ent kind of legs. He restored the paralytic, not by giving him a new set of muscles and nerves, but by reviving the power of the old ones. He caused the blind to see and the deaf to hear, but he did not alter the structure of their eyes and their ears. Even so, he found men's spiritual vision dimmed, their spiritual powers partially paralyzed, and he restored their defective vision, revitalized the impaired faculties and gave them a new aim, a new ambition, a new outlook, and new ideals. To eliminate all or any of their original endowments would prove nothing less or else than an annihilation of their identity and the turning out of other kinds of creatures. Instead of doing this, his object was to verify, vivify, purify and empower the capacities with which men come into the world. Among these are love, sympathy, compassion, anger, moral indignation. To eradicate these

from the structure of the soul would only be to dehumanize men. God would not be God without them. Men would not be men without them. To render men incapable of love, sympathy, compassion, would reduce them to the level of beasts. To render them incapable of anger and moral indignation would reduce them to passionless paste. To quench in man the fires of moral indignation would be in a way as much of a disaster as to render him incapable of love. This would not be giving him a new heart, but afflicting him with fatty degeneration of the old heart. Better leave him as he is than render him an anemic and impotent non-resister of wrong.

If I could be convinced that Jesus meant to make of me a non-resister under all circumstances; meant to develop in me a soft and easy tolerance of wrong and the wrongdoer and an aversion to

dealing lustily with both; meant me to lie down and be trampled on by a ruthless foe; meant me to compromise principle and negotiate peace at any price with an enemy rather than fight him, I would feel compelled to select from among the list of the world's heroic worthies another teacher and guide who would bid me sacrifice and suffer, fight and die in behalf of honour, liberty and righteousness.

IV

PACIFISM IN TERMS OF CONSCIENCE

ANOTHER class of pacifists base their objection to war on moral grounds. They fall back not on the authority of Jesus but on the authority of conscience. They are conscientious objectors. They have no desire to search the scriptures for ammunition wherewith to pop militants. They have no use for the sentimental stuff that is being served up in the name of religion. They are too intelligent to think of exploiting in support of their position certain moral maxims of Jesus couched in oriental imagery and used for the purpose of pointing out to a revengeful people a more excellent way of behaviour. They have chosen what they be-

lieve to be more solid ground for their objection to war. Let us see whether this ground they have chosen is rock or shifting sand.

1. The presumption seems to be against them, though we are not going to be satisfied with presumption. A man who persists in setting up the authority of his individual conscience against that of the collective conscience on any public question ought to make very sure that he is in possession of a direct divine revelation. When the question is a private and personal one, the imperatives of conscience are supreme and must not be meddled with or gainsaid by the outsider, however wise the outsider may be. But when the individual conscience comes into collision with the public conscience on questions affecting the state, the presumption is that the decision of the individual conscience is not to be trusted.

2. We are compelled to listen to much that is being said in these days about rights — constitutional rights, moral rights, religious rights — supposed to be sanctioned and secured to the individual not only by public statute but by private conscience. On this double ground the soap box orator claims and defends his right to preach sedition; the peace at any price man his sentimental piffle; the teacher his corruption of the minds of the youth of the land; the preacher his pathetic appeals to sensitive children and suffering women; the legislator his treasonable appeals to the masses; the anarchistic demagogue his red shirted damnation of the prosperous and his impudent effort to build a devil's bridge between the home of him who has and the home of him who has not.

3. Now this whole question about rights, even when the rights men claim sound reasonable enough, is a very com-

plex one. It is, however, a well established principle of which the pacifist should take notice that when even the conscientious rights of the individual conflict with the rights of society, the rights of society must remain paramount even though the individual suffer martyrdom for conscience' sake. For instance, the people in their organized capacity resolve to have courts of justice, school houses, a system of police, public roads, canals, breakwaters, bridges, lighthouses, etc. Some of us never have need of the courts or the police or the canals or the lighthouses and we might therefore quite conscientiously claim as our right exemption from taxation for the support of these institutions, and call the forcible collection of taxes for this purpose an infringement of our rights. But such assertion of our rights would very properly be laughed out of court. The bach-

elor has rights, but nobody will regard seriously his right to claim exemption from the school tax on the ground that he has no children to be benefited by the schools. The Quaker has rights, but what becomes of his conscientious objection to fighting when his country is driven to war? The state recognizes nothing as the right of the individual which interferes with its own supremacy. To allow an individual citizen to count himself absolved from conformity to the expressed will of the majority because that will comes in collision with his scruples is to invite anarchy. When the state guarantees to the individual his legal rights, his constitutional rights, it does not extend that benefit to his whims, his caprices, his prejudices, or even to his conscientious convictions, or pledge itself to respect the imagined rights of the Jew, the Quaker, the Mormon, the anarchist or the pacifist.

4. But the conscientious objector raises the point that what is wrong for an individual to do can never be right for a hundred or a million individuals to do. If it is wrong for two men to quarrel and to settle their controversy with deadly weapons it can never be right for two organizations of men called nations to use force in the settlement of their controversy. The number of men engaged in a fight does not justify the fighting. This is plausible reasoning. Let us see if it has any merit above that of plausibility. How about the major premise of the syllogism? Even a very young child will see at once that it is a baseless assumption. He will see that it is not always wrong for a man to fight and with deadly weapons at that. He will see that it is not pacifism but paltry cowardice in a man who does not put up a fight when a fellow man attempts to take his property or his life.

But granting for the sake of argument the assumption that it is wrong for an individual to fight, does that fact, allowing for the moment that it is a fact, prove that it is wrong for a community or a nation to fight? To allow that is to disregard and disown a primary vital truth, namely, that moral duties are often determined by moral relations. I am not insisting, mark you, that all moral duties are so determined. No relations or complications or combination of circumstances can make murder, or theft, or lying other than immoral. Nevertheless it is true as we may see by a simple illustration or two that certain acts take their moral complexion from the character of the relations in which the actors stand to one another.

A little boy is severely and cruelly treated by his big brother, who seems to take pleasure in torturing those who are not big and strong enough to defend

themselves. The little fellow feels keenly for a time the wrong that has been done him and his heart is full of anger and resentment; but by and by when the smart of his bruises has passed away, he forgets his injuries, forgives his cruel brother and is ready to join him in the next game as if nothing had happened; and we applaud the little fellow's magnanimity and we say what a splendid, generous and noble spirit that boy possesses. But the unhappy incident comes to the knowledge of the father of the boys. What will he do? What is his duty in view of what has taken place? Shall he ignore the affair? Shall he take no notice of the big brother's vicious behaviour? Shall he treat the boy as if he had committed no offence, and condone his cruelty? To do so would not only be a crime against justice but a crime against the boy for whose moral training he as a father

is responsible. If he winks at his son's brutality he will have nobody to blame but himself if by and by he finds he has a Cain on his hands. You see that what was noble in the little brother to do, would be base in the father to do. Moral duties are sometimes determined by moral relations.

A good citizen going about his lawful business is set upon and brutally beaten and left for dead by a beastly bruiser of a man who knows no law but that of force and recognizes no authority but that of his own will. The injured man is taken to the hospital and recovers. His heart is for a time hot with indignation against his assailant, but being a kind-hearted, magnanimous, charitable man he not only refuses to take reprisals but forgives his enemy. And we say what a fine generous thing to do! But the assault is witnessed by an officer of the law who hales the crim-

inal to court for punishment. What now will the judge do with the prisoner? Will he get down from the bench, pat the savage on the back, poor-poor him, and give him money to pay his fare home? That would be to encourage the man in his evil courses, to confuse his moral consciousness — if he should happen to have any moral consciousness left — to put bad men on a par with good men, and to expose the court and the law to contempt. What was noble in the injured citizen to do would be base in the judge to do. Moral duties are determined by moral relations. What we might applaud as a shining example of generosity on the part of the injured individual we would denounce as an atrocious outrage of justice on the part of the judge who is the agent and representative of the social organism.

5. We have too much respect for our fellow citizen of the pacifist brand to

suspect that there is even one of their number who objects to the agencies and implements in the way of courts, juries, judges, police, prisons which we employ to fight the lawless within our gates. This being so, it is hard to understand why they should object to our use of all the resources at our command to fight the lawless who thunder at our gates from without.

6. A brutal and unbarbarous nation given over wholly to war — its people trained not merely in military camps, but in universities, schools, churches, homes and nurseries — inspired by the lust of conquest, marshalling its forces during the lifetime of a generation for the subjugation of the civilized world, has without provocation assaulted this country which has dwelt in peace, cultivated the arts of peace, and lived on terms of good will with all its neighbours. It has trampled on our flag,

betrayed our good faith, broken its signed and sealed contracts with us, maltreated our citizens, murdered our women and children, sunk our merchant ships bound on peaceful errands, corrupted our press, sown sedition among our people. What is our duty as a nation under these circumstances? The man who on moral grounds and prompted by his conscientious scruples counsels us to waive our rights rather than to fight; to surrender and submit to these unspeakable indignities and irreparable injuries, yes, and even allow this demonic power to overrun our land, devastate our fair fields, burn and pillage our cities and homes and reduce us to the condition of prostrate Belgium without ever striking a blow in vindication of our national honour and in defence of the oppressed whose cry rises up into the ears of the Lord God of Sabaoth; this man would better look to

that conscience of his and see of what sort it is.

7. Conscience, however we may define or think of it — an inward monitor; the voice of God; God's vice-gerent in the heart of man; the tongue that tastes the flavour of an intention — may be in one of several states. Meant to be an infallible guide in conduct, it is often dimmed, blurred, dulled, perverted, prostituted by passion, by selfishness, by prejudice, by pride, by ambition, by ignorance. When therefore a man sets the authority of his private conscience over against the testimony of the public conscience he should make very sure that his conscience is in good order. The conscience of some of us is in the condition of an old sun dial in a neglected garden. Once trustworthy, it is now hurled from its pedestal and lies overgrown and smothered by tall rank weeds. Conscience may be sensitive or

it may be seared as with a hot iron. It may be alive or it may be dead. It may be independent of the will or it may be the creature of the will. It may see clearly or be purblind or totally blind. It may serve as a guide or it may serve as a mask for cowardice. If it be true that conscience makes cowards of us all, it is equally true that cowardice makes for some of us the only shred of conscience we possess. O! Conscience, what crimes are committed in thy name! One man persecutes the Christians, hauling them to prison and to judgment under the stress of his conscience and believing the while he is liquidating a heavy debt to God. Another betrays his master for thirty pieces of silver and then, urged on by his conscience, goes out and hangs himself.

8. Keeping in mind these considerations and also a couple of facts about our entrance into this war, namely, first,

that the enemy denied us the privilege of keeping out of it, and secondly, having gone into it, we are not in it for revenge, or for a division of the spoils, or for any selfish purpose whatsoever, but in order that we may help make the world a safe place for peaceful peoples to live in, I must be allowed to doubt the firmness of this foundation on which the pacifist rests his objection to war.

V

PACIFISM IN TERMS OF HUMANITY

OF all the reasons, specious and otherwise, which have been advanced by the non-militant in support of his contention, the most plausible and by all odds the most powerful is that based on humanitarian ground. It is an appeal to men's hearts, and while hearts are being played upon and stirred heads are of little value and might as well beat a strategic retreat. The argument unseals a mighty flow of emotion against which reason can hope to make but little headway, while the pacifist having launched his bark on this current finds the pulling easy.

1. Knowing it to be easy, others be-

sides the genuine philanthropist get aboard. The purely selfish man finds it a benefit to himself to join the goodly company on the voyage. He cares little for men, but he has a profound interest in money. The lives of others he holds cheap enough, but he has great regard for his own precious skin. His horror of bloodshed is mild compared with his horror of taxes. He is thinking not so much of loss of life as of loss of property. His fear of the results of war on trade and commerce and incomes is his uttermost fear. His voice was never heard in opposition to war as long as the controversy was confined to European peoples, for that meant the sale of rich cargoes of cotton and corn and munitions; meant heavy loans and fat profits; but as soon as the possibility of our joining in the fray loomed on the horizon he added his voice to the chorus of lamentation over the horrors of war.

War involving this nation threatened his peace of mind and the comfort of his easy chair in the cozy corner, and he began to croon out his complaint. "Why are the nations fighting? Why do they not compromise here and there, and yield a point or two for the sake of peace? The Belgians butchered to make a German holiday could have saved themselves from martyrdom by conceding to the Imperial Government a right of way through their land. France could have escaped the woe which has overwhelmed her by refusing to approve of Russia's quarrel. England could have avoided war by accepting Germany's bribe, and thus the catastrophe which has overtaken the world could have been avoided." So speaks this man of peace who finds it convenient now to sail under the flag of humanitarianism. He may be dismissed. His voice is that of

the sluggard. His protest is the prating of the petty egotist; and the great body of the American people may be trusted to appraise him and his pacifistic plea at their proper value.

2. And in dealing with the humanitarian pacifists it is no more than fair to assure them that they are not to be held responsible for or to be bulked in with a group of persons who from motives of their own (which if not militant are mixed) desire to be identified and recognized as humanitarian in their aims. They are easily distinguished by their foreign dialect (if one may speak figuratively). They cannot pronounce the humanitarian shibboleth. They are for the most part women, and as a matter of course women are humane; and from humaneness to pacifism the road is short and easy. But though pacifists they are not so from humanitarian motives particularly. Profess-

ing a deep interest in humanity, what really absorbs them is a passion to possess and wield a power which the cruel opposite sex has hitherto denied them, and to turn themselves out a product worthy of the God that made them. Pacifists they are, but their love of peace is not so ardent as to cause them while in pursuit of their object to refrain from doing things of which gentlemen would be ashamed — hectoring statesmen, bombarding the White House, pestering the President in the midst of perplexing and burdensome duties, committing deeds of violence, and acting in other very militaristic ways — not so dead in love with peace as to abstain from distracting the public mind from the serious business in hand; not so high-minded as to be above the use of political machinery and methods the very mention of which would bring a blush to the cheek of any hardened Tam-

many sachem. They must have their way even though to gain their ends they are obliged to make use of socialists, anarchists, pro-Germans and the mixed multitude which hangs on the skirts of the host of Israel, eating the children's bread while they breathe dissension and discontent in the hearts of their benefactors. Theirs not to strive to perpetuate the best city administration we have had in fifty years. Theirs not to try and purify the franchise and quicken the sense of responsibility in those who possess the franchise, and if need be to take it out of the hands of thousands who have it until they have learned how to use it, but they have been using every art of the politician to multiply this dangerous power which is as apt to explode when handled by an ignorant woman as by an ignorant man.

And now that these women posing in the garb of humanitarianism have won

their victory and gained the vote, some of them are proposing to bring their newly acquired power into the market place and sell it to the highest bidder. They will agree to be for their country if their country will consent to negotiate a peace with them and pay them their price for patriotism. While the nation is striving and straining every nerve and muscle in order to defend them and their children from the fate of the Belgians these women are plotting new devices whereby they may embarrass the Government and force it to become subservient to their will. Surely, real bona-fide humanitarian pacifists, male and female, will know how to rate the value of such a contingent ambitious to march under their flag.

3. Having said this much by way of separating the chaff from the wheat we come to the pure, genuine, humanitarian pacifist who by the purity of his

purpose commands our respect though we are compelled to take issue with his conclusions. A sincere desire for the welfare of our fellow-beings and an earnest purpose to lighten their burdens and save them from suffering can never fail to win the admiration of all good people. The humanitarian pacifist has this advantage to begin with. In seeking to prevent war and in arguing against it he is above suspicion. He has no by-ends to serve, no personal ambition to gratify, no grievance to air, no grudge to work off. He is not influenced by the thought of possible gain or loss. His enthusiasm is not chilled by lack of patriotism, nor rendered hysterical by blare of trumpets. Nor is this kind of man tempted to take advantage of a serious crisis in the life of his country to push his pet scheme or to acquire deferred rights real or imagined.

4. This being so we can well afford to follow his thought and listen to what he has to say. He is not thinking solely or even very solemnly of the wastage of property, the interruption of commerce, the disturbance of trade and the shrinkage of prices caused by war. He is thinking of vastly more serious things, of the suffering and misery and agony and bloodshed and slaughter that war involves. He is thinking of countless young lives sacrificed on war's altar; of homes left desolate and hearts broken; of wives widowed and children orphaned; of hosts of wounded returning from the battlefield, maimed, blind, disabled, wrecked mentally and physically. He is thinking of great multitudes of the bereaved going down sorrowing to their graves. And thinking of these things he can paint pictures that draw tears from all eyes — pictures pathetic, tragic, gruesome,

ghastly; such pictures as only those with hearts of stone can look upon unmoved.

5. A powerful argument this, of the humanitarian against war, an argument worthy the attention of all serious minded people. - No doubt President Wilson anticipated the force of it; was thinking these same thoughts and seeing these same sad pictures for two years and a half, and perhaps the vision of them had a great influence in deciding him to endure for so long the infamous behaviour of the Hun rather than lead our nation into war. So fearful was he of being drawn into it that he urged the people to observe a strict neutrality not only in action but in word and thought. He deemed it wise to turn a deaf ear to the call that came from many quarters of the land urging preparedness, fearing maybe that such a course on our part might prove an

offence and an aggravation to some one of the powers; or perhaps because he was the victim in common with many others of the delusion that fitness to take one's part makes him a scrapper. At any rate he refused for some time to listen to the demand. In his detestation of war and horror of the havoc it works he was for a time inclined to judge the nations engaged in it as mad. Moved by a humanitarian desire to avert the calamitous results of war he suffered with patience almost super-human the presence among us of the plotter and the propagandist. He withheld his hand while the enemy's spies and incendiaries destroyed our property; while his submarines sank our ships and drowned our fellow-citizens; while his emissaries schemed to embroil us in war with our neighbour across the border and with a friendly power beyond the Pacific.

6. But there came a day when he saw

himself and the nation over which he presides confronted by an alternative from which there was no escape. The great pacifist must choose for himself and for the country whether he shall surrender or fight; whether the nation shall abase itself in terror before the lawless bandit or resist him; whether the country shall survive as an independent and free nation or become the vassal and slave of German autocracy; whether the nation which the fathers founded in faith and for whose liberty they proudly fought and gloriously died shall be preserved and held intact or pawned away by their heirs for an inglorious peace. He saw more than this. As time went on and events developed his horizon widened as he looked. He saw the embattled hosts of a mighty monarchy, inspired by an ambition to control all the kingdoms of the world, march forth to slay democracy wherever

found and all free institutions. Not only were the honour and interests of our own nation threatened but the life and honour of all free peoples. They must bow down and worship before the image of the beast or perish. They were to be offered a new moral code, a new religion, a new god. The new law was to be force, the new religion was to be German kultur, the new god was to be a deity of German make. As events developed the President saw that the resolve of the entente powers to take up arms was neither fanatical nor fatuous, but a holy resolve to resist this demonic assault of the arch enemy of honour, righteousness, liberty and civilization. What then shall be the President's choice, the nation's choice — fight or surrender? To fight will mean sacrifice, suffering, wastage of property, loss of precious human lives; to submit will mean the loss of honour, liberty,

self-respect and all that free men hold dear; will mean slavery, shame, and everlasting contempt. The President made the choice and the nation from ocean to ocean has responded Amen!

7. And the pacifist? He too has made his choice, a choice determined by his sympathies, his love for his fellow beings, his tender regard for human life, his desire to avert the suffering and misery and loss which are the fruit of war; and he asks "Can anything be worse than war?" If he will for only a moment cease to discuss the matter in the abstract and view it in the light of concrete facts we can simply leave him to answer his own question. Is anything worse than resisting by force the man who feloniously breaks into one's home to carry away his property? Why, certainly. Compromise with lawlessness is worse, to say nothing of the meanness of showing the white feather. It

would be nice if the householder could hypnotize the intruder, or by use of some unusual endowment of spiritual power constrain him to turn from his wicked ways; but having no such power he must fight him or yield him the right of way to plunder his victim's home to his heart's content.

Is anything worse than fighting to the death the fiend who invades the sanctity of your home? Why, yes; your permitting him to do so without a blow by way of resistance; that is infinitely worse. What is worse than fighting? Why your cowardly pacific non-interference when you see a weak and innocent man being beaten to a jelly by a brutal bully; that is unspeakably worse. What is worse than war? This is worse, to look on and see unmoved the infamous tyrant pounce on a feeble nation, loot its treasures, devastate its fields, pillage and burn its homes, dese-

crate its temples, murder its old men and little children, and dishonour its women. Unless the will of God has broken down and all moral sanctions have lost their authority nothing could be worse than for a strong nation to look on in moral indifference and see that thing done without striking a blow. The pacifist has raised the question; let him answer it.

8. He is not the only kind of man who deplores war and contemplates with dread consequences of it. Still it may turn out to be true that we are placing too high a value on lives. Life is certainly worth more than meat, but it is not worth more than honour. A man may be more precious than gold, but he is not more precious than moral principle. Better every way that he sacrifice his body than that he sacrifice his ideals; better that a man, yes, better that a whole nation of men should perish

than that they should negotiate a truce with iniquity. This globe is the burial place of extinct nations, and the disease of which they one and all died was a godless compromise with evil. What can it profit a nation if it win peace by bartering its soul? We think and talk of with pride, and keep green with tears of reverence the memory of the heroic men who counted not their lives dear unto them if they might victoriously resist the tyranny of the Kaiser George. But one wonders what would have been the future of this continent if the colonists had turned pacifist and, moved by a humanitarian horror of war had yielded their necks to the yoke of the oppressor. This at least we are sure of that the peace secured at such a price would have proved a legacy for which their descendants could not have been grateful.

9. They counted not their lives dear

unto them. It is just possible that we think too much about the worth of life and altogether too little of what makes life worth living. In these soft aeolian times, and in this lotus-eating land where it is always afternoon we have become hyper-sensitive. Our tender flesh shrinks under any roughness and the only evils we know or care to avoid are discomfort, pain and hard usage; and we are apt to forget that the greatest things this world owns have been purchased at the cost of much suffering and blood, and that the lives that have blest the world the most have been consecrated by the baptism of sorrow. From the schoolhouse of suffering and sacrifice have come forth into the world the noblest virtues. It took Scotch glens to raise covenanters, and the rude realities of Swiss mountains to breed French patriots in the long ago.

It is worth considering while honouring the lads in the army, and we cannot honour them too highly; and while doing all we can for their comfort, and we cannot do too much; we may at the same time be wasting much compassion on them. Having a due regard to moral values we may well believe that the youngest of them who dies in the trenches with the good cause in his heart has lived longer after all, and climbed higher, and compassed more spacious reaches of spiritual vision, and achieved more for humanity than the selfish sordid stay-at-home will ever dream of though he fill out the natural span of human life. He who saves his life, loses it, but he who loses his life in the service of humanity not only finds it and keeps it but ennobles and glorifies it for all time and through eternity.

"To every man upon this earth
Death cometh, soon or late;
And how can man die better
Than facing fearful odds
For the ashes of his fathers
And the temples of his gods!"

VI

COMPENSATIONS

WHILE the losses involved in this most disastrous of all wars must baffle the power of tongue to tell or of thought to measure or of the imagination to conceive, we must not allow ourselves to overlook the profits which war brings to a people who engage in it from high motive. To engage in war for the sake of the profit: that is another matter. That is execrable. That is exclusively an idea of the Prussian who has not outgrown the instincts of primitive man. The Prussian says war is profitable, therefore let us fight. We say, no possible profit accruing to a nation from war could justify the

starting of a fight. The Prussian loves war; we hate it. He plans it; we avoid it, and only as a last resort do we accept a challenge to fight. The Prussian thinks of war as a gymnastic. We think of it as an affliction. Yet as an affliction when borne in the right spirit it is sure to work out for a nation an exceeding weight of glory. We have already begun to prove this.

1. There is the moral glory which comes to the nation which wages a righteous war. As nothing but shame, contempt, and degradation can be the reward of a people who will go to war for revenge, or for the sake of gaining a few more square leagues of earth, or for commercial expansion; so nothing but glory and honour await the people who are willing to sacrifice and suffer and give the lives of their sons for the defence of the weak, the redemption of the oppressed and the vindica-

tion of righteousness. Had we behaved in this crisis as if the conflict was no concern of ours, as if it made no difference to us which side should win; which principle should prevail — that of force or that of freedom — we could not have retained our self-respect, nor deserved the respect and confidence of any nation. We would have richly deserved to have our brow branded with the execration pronounced on an ancient tribe for its lack of fealty. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." But thank God that though we hesitated for a long time, weighing the pros and cons — self-interest in one's scale and the life of civilization in the other — we allowed the latter to tip the balance. Our flag still waves undesecrated by foreign hands, and un-

sullied by our own. And just as we are proud of the fathers who listened not to the voice of self-love, nor yielded to their natural dread of bloodshed, but gave themselves and all they had to the cause of liberty; so the generations to come will be singing our praises because our natural love of peace and our natural shrinking from sorr[illegible] nd agony were swallowed up of p[illegible] passion and a holy purpose to s[illegible] once for all that right of way must be denied to any arrogant, truculent, piratical power that seeks to dominate the world.

2. Another of [illegible] benefits secured to us by this w[illegible] all so[illegible] ch dreaded and [illegible] is t[illegible] a[illegible] thor[illegible] na-[illegible] Th[illegible] cal sneer[illegible] med at our uni[illegible] after a[illegible] a rope of sar[illegible] silenc[illegible] mile of th[illegible] in

deed it ever fitted; nor does that of the links of a chain, nor even that of the strands composing a cable. The union has become vital. It is that of the various functions in the human body. No one of them can say to any of the others, I have no need of thee; nor can any one of them suffer without the othe[illegible]ing affected. Many members i[illegible] body. If there has been any [illegible] or rivalries in the past, they have disappeared. There is no north, no south, no east, no west. Ours is no longer a mere po[illegible]tical union, but a moral and spiritu[illegible]ederation. W[illegible] were united by ag[illegible]ent, by the pro vis[illegible] of [illegible], by certain s[illegible]tion[illegible] [illegible]re united by a [illegible] [illegible]obs in [illegible] vein of the [illegible]dy politic, [illegible] b[illegible] a common [illegible] of count[illegible] [illegible]ion hatred of [illegible] a co[illegible] for the [illegible]

tion to the defence of liberty and civilization; and these have made us forget almost that there ever was any other kind of bond. By and by we may resume once more our competitions and rivalries and again give attention to our local interests as if they were the only interests, but not until we have completed the business on hand which is the making of the world fit for the habitation of free peoples.

3. We will be grateful also for this war in time to come because of its aid in obliterating the prevailing social distinctions among us which are so artificial and so irritating. There are distinctions among us which are neither artificial nor irritating. They are natural, real, inevitable, and as such we recognize and respect — the distinctions for instance that are conferred by unusual character, or unusual brain power, or by superiority in art, or lit-

erature, or statesmanship. We not only allow these distinctions, we insist on them. But the petty, superficial, man-made distinctions, which have split society into classes — distinctions created mostly by income, by clothes, by the possession of mere things — these are being rapidly wiped out by this war. The valleys in the social landscape which are mere creases after all are being exalted, and the mountains and hills which are but pimples on a sphere are being brought low. Rich and poor are meeting together. The lady and her maid, the son of the house and the son of the cook are seeing eye to eye. Elements that for one reason or another had fallen apart have come together. Animosities have been forgotten. Antagonisms are no longer heard of. We have but one faith just now, one hope, one aim, one baptism. The stream of the nation's life had forked at various

points in its course, the various channels in which its divided waters flowed being called by different names. But after they had taken their own courses for a while — some sulking through this or that valley, some fretting through this or that ravine, some storming around the shoulder of this or that obstructing height — they have found their way together once more, their waters converging and mingling in a mighty flood of devotion to country and to the rights of mankind.

4. This war has ushered in a new era of consecration to service. Multitudes of men who have been living selfish lives hitherto or, if charitably inclined, have been playing at charity as a sort of diversion, allowing the poor to pick up some of the crumbs from beneath their tables, have found themselves and opened up. They have unlocked their treasure houses and are pouring out the

contents of them in streams of benevolence which are making glad the hearts of the destitute abroad and the poor at home. They are putting into practice what has been only a theoretical belief hitherto, namely, that life is more than meat and the body than raiment; that a man's life consists not in the abundance of the things which he possesses. They have come to see that a man's true worth is determined, not by what he has but by what he is; not by what he gets but by what he becomes; not by what he accumulates from without but by what he develops within; and impelled by this new vision, they are giving not only money, but they are giving themselves, their time, their trained talents, their experience, their executive ability and all their powers of devotion to the service of the nation. No thought now of hoarding for one's self, but of spending for the good of others. No

more striving and straining to build up fortunes on the graves of dead rivals. The lust for getting has been supplanted by the passion for dispensing.

This war has also helped many who have gone wandering through the world half dazed — doped in a way by the poor pleasures the world gives — to find themselves, and to find a place of rest and service. They have been spending their days and nights fluttering in the light of fashion as moths about a lamp; feeding their stomachs and preening their feathers; restlessly loitering around ballrooms and card tables and insufferable afternoon teas; but this war has given them something to think about and something to do that will keep their hearts from turning to stone and their brains from turning to pulp. No finer phase of social development has appeared in half a century than the emancipation of many of the women of the

land from parochial and petty interests. They have moved out into the open where deep breathing is possible, and the free swing of their powers. Their equality with men has been proven in these trying days, not indeed by electioneering on street corners, or by following brass bands in procession through the streets, or by exploiting feminine men and the unwary of every sort who could be used in their campaign in behalf of what they choose to call their sovereign rights, but by their masterful seizure and superb use of a great opportunity for serving the world at a time when hearts and brains are needed as they have never been needed before. Within the past three years women have risen to heights of devotion and achievement of which they themselves never dreamt themselves to be capable. Many of them have gone so far along the hard road of service that they can never find

their way back to the dainty lives they used to lead and to the sequestered places into which rough experiences never intruded. There has been no call yet for our women to undertake men's jobs in field and mine and machine shop and munition factory, but they are ready for the call when it comes. Meanwhile they are organizing their forces and have become a mighty power to be relied on for the winning of the war.

5. Then closely associated with this consecration to service which the war has brought us is the call to economy which it has sounded. We were a spendthrift people. One of our grave national vices if not the very gravest has been that of extravagance. We were certainly going the pace. Indeed we had covered a good bit of the well worn road that leads from prosperity to luxury and from luxury to effeminacy and from effeminacy to death. Though

we knew it not, we were slowly nearing the fate that befell another commonwealth long ago which perished because when the people had eaten and were full, built goodly houses and dwelt in them, and their herds and their flocks multiplied, and their silver and their gold multiplied, and all that they had multiplied, they forgot the Lord their God and said that their own power and the might of their own hand, had gotten them their wealth. Well may we as a people be grateful for any discipline however severe, even for the discipline of war, if it save us from the prosperity which leads to the wealth which leads to the pride which leads to the godlessness which leads to national degradation and death. And this war, cruel though it be, coming just at the time it did has saved us by compelling us to retrench our expenditures, to curtail our luxuries, and to live more

simply. Already we see throughout the land how self-denial has taken the place of self-indulgence. Instead of being something to be ashamed of, thrift has become the fashion. The hall mark of superiority is not the amount spent but the amount saved; not the number of things we can purchase, but the number of things we are learning to do without. A new commandment has been given to us requiring economy, and we are writing it on the lintels and doorposts of our houses and on our gates — a commandment the keeping of which will not only enable the people to contribute more amply to the resources of the Government, but will encourage our return to a simpler and saner philosophy of living, which in turn will prove a gain of incalculable value in the virility of our national character.

6. This war has opened the eyes of our people to a fresh revelation of moral

values. I believe it will be freely acknowledged by all that the power in us which recognizes and responds to moral imperatives has been greatly in need of repair. In fact the old standards of moral values had been consigned by many of us to the scrap heap with other antiquated and outworn things. Other standards had lost their value and had become obsolete, why not this one? As a consequence of our modern methods and machineries, our inventions and improvements, old things have passed away and most things have become new. We have now new ways of doing almost everything: of tunneling mountains, navigating the seas, and communicating with those at a distance. We have uncovered the secrets of the waters, the secrets of the rocks, the secrets of the stars. The school-boy of today knows more than Sir Isaac Newton ever thought of; is familiar with

facts of nature which would have astounded that prince of philosophers. We have invented ways of economizing time, and space, and labour, and cost. We no longer consult, we command the winds and the waves. We harness the forces of nature and compel them to do our bidding, we flash our thought or resolution from city to city and from continent to continent with the rapidity of lightning and with the accuracy of a mental faculty.

Now all these changes and these displacements of the old by the new have made many of us sceptical of the value of any old thing. The ways our father trod are overgrown and almost indistinguishable, and so we are tempted to think that the principles by which they lived are out of date also. We have a new astronomy, a new chemistry, a new physics; why not a new ethics?

I wonder if we have not here a part

explanation at least of our loose hold of moral obligations and our slack application of them. But whether or not, it is true that our sense of moral values has lost its fine edge. We too as well as the German people were coming to think too much of natural law and too little of moral law, too much of the material and too little of the spiritual. We were paying so much attention to the sciences pure and applied, to chemistry, physics, and physiology that we had little time to give to the ten commandments, the sermon on the mount, the Lord's prayer and the Golden Rule. We too were beginning to prize efficiency above fidelity; to be more concerned with ends than scrupulous as to the means of attaining them, and to place brilliant achievement above invincible obedience to the will of God.

This being so, then even war is not too costly, if in lieu of gentler methods

which have failed, IT stir our dormant moral consciousness into proper recognition of moral values. In spite of all its horrors it will have proved a blessing in disguise.

All that has happened before our eyes the past three years and a half, the faithless violations of treaties, the impudent repudiation of international agreements, the disregard of all law human and divine, the disregard of the piteous appeals of suffering peoples for mercy, the ferocities, cruelties, inhuman barbarities committed by a nation professing to be civilized, has stirred us as nothing else could stir us to a review and if need be to a revision of our easy moral code; has stirred into activity our power of moral indignation which had become flabby, has put an edge on our blunted regard for righteous dealing, and has given us a fresh vision of the pricelessness of honour and truth.

"Blow, bugles, blow! they brought us for our
dearth
Holiness, lacked so long, and Love and Pain.
Honour has come back as a King to earth
And paid his subject with a royal wage,
And nobleness walks in our ways again
And we have come into our heritage."

VII

THE REAL ROAD TO PEACE

SOONER or later this war will come to an end. We believe it will end right. There will be no let-up on the part of the allies until the Teutonic powers are beaten down, brought to terms, and compelled to atone (as far as atonement is possible) for their barbaric crimes against the world. Then and not till then there will be peace; that is to say, there will be a cessation of hostilities. Fighting will cease. There will be an end to bloodshed and slaughter. The various contending armies will be demobilized. The forces in the field will be returned to their homes and will resume once again their places in

the various departments of peaceful industry. There will also be in due time a resumption of commercial relations and later on, when the bitterness produced by the war has passed, there will be a renewal of social relations between the peoples who have been shedding each other's blood.

1. We all want it. It is the thing we talk about and pray for; and nobody wishes more or prays harder for it than the men on our fighting ships and in the trenches. But ardently as we all desire it and devoutly as we pray for it, we will not be content with a peace secured by surrender or by compromise or by negotiations. We may if we will have peace tomorrow, that is to say, we may if we will have an end of hostilities. If we want peace so badly as to be willing to pay his price for it, the Hun will grant it to us, and will undertake on certain conditions to

leave us undisturbed in the enjoyment of it. But we do not allow ourselves to talk or think of such a peace. We are not ready to barter our birthright for a mess of pottage. We will have nothing short of peace with honour; peace based on righteousness and wedded to liberty. The Teutonic powers are more than ready to make peace, and are quite willing to enter into a covenant of peace with the nations against which they have made war. But of what value would their signatures be to any pact? By their outrageous disregard of former pledges they have forfeited the confidence of all civilized nations. And to trust the word of the military masters of Germany until they have repented and brought forth fruit meet for repentance would be as absurdly foolish as to build a city in the crater of an inactive volcano which for the moment appears to be harmless. The resultant

peace would at best be only a truce to be treacherously ended at the convenience of a foe who has proved himself so utterly faithless to all former treaty obligations.

2. But when the German menace to the independence of the world has been abolished, and the German will to dominate the world has been destroyed, and the wrongs which have threatened the liberty of the world have been redressed, then what? How can all further danger of war be averted? By what means can a universal and permanent peace based on righteousness be established and maintained? Some of our more influential leaders strongly recommend as a preventive of war and a promoter of peace, a fresh and final definition of national frontiers which shall be defended with bristling guns. In other words, each nation must be prepared for war in order to make sure of peace. But

there are serious objections to the adoption of this way to peace. In the first place, the enormous cost of the plan would doom the peoples to perpetual poverty, and besides the peace secured by this method would after all be but a strained concordat. That is not a very high order of peace which reigns between men who envy one another and are ready to fly at each other's throats, being prevented from doing so only by the impassable barriers which separate them. Burglar alarms and loaded revolvers do afford us a sort of protection and peace, but a peace after all which we can enjoy only with fear and trembling — the kind of peace which the wives and children of long ago enjoyed while the men folks kept guard on the hills against the inroads of Indian savages.

3. Others propose a way of peace by the abolition of all frontiers which

hereafter shall be mere imaginary lines, and by the amalgamation of the peoples under a uniform system of government. Such a proposal is about as fatuous as the kind of religious union which some good people are hysterically striving to bring about. Pan-christian conventions are periodically arranged, and are attended by bishops and clergy and laity of the various denominations, who get together, fraternize, and have a sweet millennial time. They talk and pray and resolve in the interests of unity, thinking that if only all churches could agree to repeat the same creed, and use the same prayer book, and appear in the same vestments, and adopt the same sacramental forms, and submit to the same discipline and government there would be unity and peace. They fail to see that even if all this that they aspire after should come to pass the resultant peace might not after all be much better

than that which prevails in the family vault. They seem to have forgotten that just this very kind of unanimity and uniformity obtained in Christendom some centuries ago, and that this was the time when the church was the deadest. There was a kind of peace, but there was a lamentable absence of life, and action, and ambition, and achievement. But just as soon as there were the stirrings of life in the valley of dry bones and men began to think and move once more, the uniformity was broken up and war ensued. If we can imagine that the nations — weary and exhausted by war — could be made to forget differences and to unite under one flag, be it that of universal autocracy, or democracy, or socialism, in no time at all, unless fused together by some mighty irresistible spiritual power, rivalries and contentions would spring up

and there would be a renewal of hostilities.

4. A more promising program for the promotion of peace among the nations and one in which many of us have put great faith is that of the Peace Societies which have been in operation for many years. These societies have numbered in their membership many of our prominent and gifted men who have assembled themselves together at frequent intervals to talk peace, and to devise ways and means whereby the public should be enlightened and brought into active sympathy with a movement looking to the settlement of all disputes — national and international — by arbitration. The movement gained rapid headway — one of the outward and visible signs of its prosperity and power being the erection of a magnificent peace temple at The Hague, the gift of a

wealthy and enthusiastic member of the organization. Other societies similar in character and purpose to the one which has flourished in this country were organized in several of the European states and enlisted the approval and support of thoughtful and influential people everywhere, who like ourselves had an unbounded faith in their power to bring about a condition of permanent peace among the nations. Only one more thing was needed to complete the efficiency of this movement, and that was the binding together of these separate and already powerful organizations in one international body. But at the very moment when this union was about to be consummated, in spite of all our faith and hopes, the bloodiest and most disastrous war ever seen on this planet broke out and the various Peace Societies which promised such

great things were blown to bits by the explosion.

5. And now in place of this a brand new society has been organized on an entirely different basis, whose object is to bring about and maintain permanent peace by force. The organization is known as "The League for the Enforcement of Peace." When it gets under way there will be no more eruptions. Lids are to be fitted and screwed down on all craters. The underworld may boil but it can have no vent. The various nations are to unite in legislating into existence a police force which will do for the world at large what the police do for a city by proving themselves a terror to evil doers. The pact of peace once signed any nation showing symptoms of disloyalty is to be watched and if guilty of an overt breach of the peace is to be indicted, convicted

and punished. Peace by the forcible suppression of the peacebreaker is the gist of the scheme.

The experiment may prove well worth while. It will be interesting to watch how this new legislation will work. Its operation will certainly have the spice of variety, the culprit of today being one of the jury tomorrow. The plan may secure us a kind of peace, but not quite the peace we need and most desire. The mother may enjoy the quiet but hardly the peace which reigns in the house while Young Irrepressible is doing time in the closet. But we may surely aspire to a higher kind of peace and follow a better road to it than that afforded by legislation, national or international. Law at its best can only muzzle the vicious dog; it cannot cure his viciousness. It may restrain the horse's heels with kicking straps but it cannot cure his evil temper. It may

clip the tiger's claws but it cannot change the tiger's nature. Law may be able to clear a devil out of the house, and sweep and garnish it, but it cannot prevent seven or more other devils from entering in. Regulations and restraints imposed by law are a social necessity under existing conditions, but the most and the best they can accomplish in the direction of peace is to carry on an inexorable and unending war against the law-breaker. Before the world can have the peace it needs and longs for the fires of evil passion must be subdued, and the will to do wrong broken down. But to try to compass these ends by legislation would be as foolish and futile as to try to extinguish Vesuvius with a garden hose or to demolish Gibraltar with a pop-gun.

6. Seeing the hopelessness of securing a righteous and permanent peace by either of these methods, many of us are

putting our faith in education as a panacea for the world's ills. Men are quarrelsome and blood-thirsty because they are ignorant. Educate and enlighten them and they will not only become peaceable, but peace makers. But highly as we prize the benefits of education and knowledge, the theory that they are not merely a specific but a cure-all and an effective preventor of war is discredited by the fact that the best educated nation on the earth today is the most warlike, and not only so but the most cruel in its practice of the art of war.

Knowledge after all is but a weapon; a weapon that may be wielded by a bad man or a good man for purposes of destruction or for purposes of construction. The educated man is armed, but if knowledge is all that his education has given him, he is not full armed for the highest achievements of life. When

a boy has completed his schooling you are not dead sure whether he will put the schooling to good or bad uses; whether you have prepared him to make an honourable livelihood and to be a blessing to the community, or to write iniquity and read putrescence and to figure up the difference between his small income and the enormous one of the man next door. The doctor's knowledge of physiology, of hygiene and drugs does not keep him from abusing his body. Nor does the lawyer's knowledge of law prevent him from becoming a law breaker. A man's education may multiply his power for peace if he be a man of peace, or it may multiply his power to kill his fellowmen if he be a man of war. Education has not made Potsdam pacific, because to the mind of a German knowledge and morality are as mutually exclusive as frost and fire. Germany — the schoolroom of

the world — has subsidized the schoolroom, the university, the professor, the doctor of divinity, the student in the interests of war. Education of itself does not make men less proud, less haughty, less arrogant, less intolerant of their fellows. At best it but drapes with a thin disguise his natural savagery, while it enables him to convert the arts of peace into the most deadly devices for destruction.

Education, legislation, arbitration, leagues for the enforcement of peace — all good as far as they go — are inadequate to the end they aim at because they all work on the outside. They deal with symptoms and not with the disease. They fail and must fail of a cure because they attempt to treat the patient for some cutaneous affliction when the real trouble of the sufferer is disease of the heart.

7. What the world needs for the pro-

motion of peace is power to change men. When that power is brought to bear on society we shall have peace, permanent peace. Change men and their laws will be changed. Make men just and their laws will be just. Make men kindly and the social order will be kindly. Let this new power infiltrate the people, and then war will not only be averted but war will be impossible. There will be differences of opinion still, diversities of gifts, differences of organization and of administration, but there will be peace, just as peace reigns between the diverse organ and functions of the human body.

What is this power which promises to pacify the world and put an end to strife? It is the power of the Gospel of Jesus Christ. Nineteen centuries ago He the Prince of Peace came announcing his program to the world. Righteousness was the girdle of his

loins and faithfulness the girdle of his reins. He did not call out his program on the highways or introduce it with noisy demonstration. Neither beating of drums nor blare of trumpets announced his appearance. His doctrine dropped as the rain and his speech distilled as the dew. He did not cry or lift up or cause his voice to be heard in the streets. His expectation of the ultimate success of his program though confident was modest. While taking for granted that it would win ascendancy in the long run, he foresaw that its progress would be slow; but he could bide his time. One day with him was as a thousand years and a thousand years as one day. A few faithful followers were all he could boast of at the close of his earthly career, but these few were men of faith who won other converts, and these in their turn still others until as the years and the cen-

turies came and went, the disciples of Jesus were numbered by millions — visionary men and women if you please, idealists, dreamers of dreams — who, no longer deceived by the gospel of force, the gospel of hate, the gospel of selfishness, the proud gospel of human efficiency, were committed to that Kingdom into which the glory of the nation would yet be brought. They foresaw that all kings should yet bow the knee before this Prince of Peace, and that on his head would be many crowns — the crown of politics, of commerce, of science, of art, of literature, and that under his gentle but omnipotent sway war would cease unto the ends of the earth, and that the matin of the angels heard over the fields of Bethlehem would in the fulness of time be chanted around the world.

But many of the adherents of Jesus in these days have grown sceptical con-

cerning the efficiency of his scheme for the woes of mankind. They have studied it with interest, have been attracted by it, have admired it, but they have come to lose faith in it as a practical solution of the hard, unrelenting and inveterately hostile conditions that curse humanity. Christianity has been on trial for nineteen centuries and seems to have failed as a promised panacea against the evil forces which continue to disturb the peace of the nations.

And others of us find our faith strained almost to the breaking point by the delayed success of Jesus' program. Like a weary bird flying into an icy air our faith grows afraid and faint, and we are tempted to ask where is the promise of the coming of the kingdom of peace?

Now it will help to revive and reinvigorate our faith if, curbing our impatience, we ponder seriously and fre-

quently two or three plain but important facts:

In the first place, the fact that Jesus nowhere holds out the hope that the progress of His Kingdom in the world would be rapid. He Himself had no such expectation. On the other hand he understood and gave his disciples to understand that the growth of his Kingdom would be slow; that it would come without observation — first the blade, then the ear, then the full corn in the ear. Unlike mechanical, spiritual forces work slowly. We can erect in a few months structures ample enough to house thousands of men and thus provide for their physical comfort, but it is a different matter when we come to make saints of thousands of sinners. Given forces enough, a great military genius like Napoleon can plough Europe with cannon shot and in a short time conquer a continent, but to win

the affection and devotion of a disobedient and rebellious people, that is beyond him. Comparing spiritual things with natural we see how the higher and more complex the result, the longer the time consumed in its development. It takes months for the seed cast into the furrow to become a harvest of golden grain; and years for the little babe to become a stalwart man; and centuries for the hollow log to grow into the ocean greyhound, or for a country sparsely peopled by savages to become a populous nation of millions of civilized men. It took millenniums for the hope begotten in the heart of a prophet to ripen into reality in the incarnation of Jesus. Why then wonder and lose heart because the spiritual conquest of the world through gentleness, patience and love should progress so tardily.

A second fact we would do well to

ponder is that slow as the progress of the Kingdom must from its very nature be, it has been seriously retarded by the perfidy of the very organization to which Jesus committed its fortunes. That organization is known as the Church. As long as the Church adhered to and was inspired and controlled by the simple principles of its founder she made rapid progress. She outstripped in celerity the marches of an Alexander. Within a brief period she had planted the standard of the Cross in most of the important capitals of Europe and Asia Minor. By faith the followers of Jesus subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire. Even a Christian Emperor occupied the throne of the Cæsars. Rome, that moral cesspool of the nations, began to feel the cleansing power of the Gospel; her temples which

were brothels were turned into pure sanctuaries, her priests — the ministers of vice — became zealous preachers of righteousness. Gladiatorial shows and Eleusinian mysteries were supplanted by moral and spiritual services. Her women who had been slaves, and her slaves who had been ill-used cattle came to be regarded and treated as human beings.

But by and by the Church designed to remain separate from the world became merged in the world. She became inoculated with the world's philosophy, became mixed in politics and infected by worldly ambition. Controversies arose which splintered her into fragments and weakened her influence. Her lust for political aggrandizement and power paralyzed her. Forgetting her mission which was to redeem men from sin, she made converts by force, and drove them to baptism by the power

of the sword. The meek and lowly Jesus was no longer represented by a Paul who was aflame with a passion for souls; or a John who walked in intimate fellowship with his Master, or by a Barnabas the son of consolation; but by a Hildebrand or an Innocent — haughty, arrogant, tyrannical, cruel, lustful, before whose swaggering authority Kings must come on their knees.

To be sure during all this period of degeneracy a remnant was preserved who kept the pure fires of devotion alive in caves and dens of the earth, in catacombs and in secret places. Now and then a saintly hero like Savonarola would arise to denounce the corruption of the times and defy the vatican with its wriggling minions. Reformations too and revivals occurred at intervals in the history of the Church which in a measure cleansed the clogged

channel through which the pure water of life was meant to flow for the healing of the nations. And yet the most loyal Churchman of us must acknowledge that there is still a good bit of the road of repentance to travel before the Church gets back to the simple charter which alone justifies her existence.

Meanwhile deploring as we must this shameful record of the Church and seeing as we do how her aberrations have seriously hindered a more rapid realization of the program of Jesus we will not fail to remember that these grave and disgraceful departures of the Church from the faith once for all delivered to the saints are not chargeable to Christianity. The perversions, distortions, and corruptions which disfigure the history of the Church; the clericalism, priestism, sacerdotalism, and tawdry symbolisms which have crept into the life of the church are

no more an essential feature of Christianity than barnacles are an essential feature of the structure of a ship, or than leprosy is an essential feature of the human form divine. The purity of the spring is not discredited because the stream which flows from it is fouled miles away from its source. Nor are the purity, vitality and power of Christianity discredited by the ghastly caricatures of it which the corrupted church has from time to time presented to the world.

Still another thing we have to bear in mind as we wonder and ponder over the delay of the Kingdom of peace is that while the church has gotten rid of many of the abuses which have incapacitated her as an instrument of the power of Jesus she has yet in large measure to learn to mind her own business and to attend to the one thing which has been given her to do. Jesus

said: "As the Father hath sent me into the world, so send I you into the world." He has left us in no doubt as to his purpose in coming into the world — a purpose which he never lost sight of, and from which he was not to be diverted. He came to save sinners; to seek and to save the lost; to give repentance to men and the remission of their sins. Men were slaves and he came to set them free. They were spiritually dead and he came to give them life. They were blind and he came to open their eyes. They were selfish, wilful, unrighteous, cruel, and he came to restore them to moral sanity. They were lost sheep and he came to bring them in out of the wild pasture and out of the stormy night.

This was his mission and this is the mission of the Church. Never was the Church numerically stronger than she is today. Never was she so active and

busy as at present. Never were so many well-disposed people engaged in works of philanthropy and benevolence as now. Never were men more intent on the business of softening hard conditions, relieving distress, feeding the hungry, clothing the naked, visiting the sick than today. But if we are to accept the New Testament definition of the Church all this that her adherents are so largely devoting themselves to must be regarded as but an incidental feature of her great commission, just as healing the sick in body, opening blind eyes, cleansing lepers, feeding the hungry multitude were incidental features of Jesus' mission. He did not come to be a doctor, or a lawyer, or a philanthropist, or a dispenser of alms. He came to make bad men good, unrighteous men righteous, heartless men merciful, impure men pure, wandering prodigals sons of God. The Church

does well to build hospitals and alms houses, to fill storehouses for the supply of the needy, to devise better methods for the care of men's bodies and the education of their minds; but the church was called and commissioned to preach the Gospel which is the power of God unto salvation, the power of God to turn men from wickedness, from selfishness, from pride, from the lusts of the flesh. The Church is an ambassador with instruction, a messenger with a message which she has been appointed to deliver to all men — the message of forgiveness, of love, of good will and peace. Feed men and they will be hungry again; gratify them and they will be ungrateful again; house them and they will be improvident again; make concession after concession and they will demand the more. The Gospel which Jesus put into our hands was not the Gospel of improvement

merely, the Gospel of social betterment, the Gospel of soap and sand paper, a sort of remedial measure for the cure of uncouthness, a sort of drapery wherewith to disguise men's natural ferocities. This might have been his Gospel if his conception of sin had been that of many of us — a fall up, an interesting phase of moral evolution; a misfortune at the very worst; the stumbling of a blind man; the infirmity of a defective man. But looking upon sin as the most awful fact in the universe; as separation from God; as alienation from the highest and the holiest; as denial and defiance of all moral restraints; as that thing which if uncontrolled would dethrone God; the remedy Jesus proposed and which He commanded the church to proclaim must match the disease — the Gospel of Moral and Spiritual regeneration. Give men this Gospel and then the

rich will be humble and the poor will be content; the ferocious will be tamed and the meek will come into their own; the great and the strong will kneel by the side of the ministering Christ in service and the weak will bless and not curse. The frontiers of the nations will be defined by walls of salvation and gates of praise. The art of war shall be forgotten; and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fattling together; and a little child shall lead them.

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